

MEMOIRS

OF

LITERATURE.

MONDAY, January 4. 1714.

I.

A PROJECT of a Collection of the Laws made by Christian and Heathen Nations against Immorality and Profaneness.

“ **Q**UUM, non obstante Morum illa
 “ Pravitate Epidemica, quæ jampridem Orbem Christianum misere
 “ invasit, *Virtuti* Patrocinium, *Impietati* &
 “ *Excessibus* Flagellum nullibi denegavit LE-
 “ GUM Sacra Auctoritas; nec immerito
 “ quidem, cum *Reipublicæ* Paci nil magis
 “ Exitio foret, *Valetudini* Civium & *Opibus*,
 “ *Solatio* & *Eutrophia domestica* nihil adversum
 “ magis aut infelicius reperiri posset, quam
 “ Legibus soluta & effrænata Vitia; non
 “ aliud quo infensior redditur Deus Opt.
 “ Max. quem Imperio & Civitati suæ ha-
 “ bere propitium super omnia constat Prin-
 “ cipum interesse: Cum *profanus* igitur, *ebri-*
 “ *osis*, *libidinosus*, ceterisque his similibus, non
 “ solum *Ecclesiæ* Canones adorsantur, sed &
 “ Multas quasdam, vel Pœnas ex instituto
 “ alias *Prudentiæ* *Civilis* Constitutiones irro-
 “ gant, de Gratia Dei merenda & de Salute
 “ Subditorum, ut decebat, sollicitæ; Cordi
 “ fore bonis omnibus speramus Consilium
 “ nostrum, Sermone Latino exhibendi

Corpus Legum de Moribus
 refozmandis.

(Two Sheets, Price 6 d.)

“ Ex Constitutionibus Imperatorum, De-
 “ cretis Conciliorum & Pontificum, E-
 “ dictis Regum, & Gentium omnium in
 “ *Europa* Statutis hodie receptis, Roma-
 “ norum etiam Græcorumque & Vete-
 “ rum aliorum consultis, excerptum;
 “ & Glossis, seu Commentariis brevibus
 “ illustratum.

“ Has Leges tantum volumus, quæ *Adul-*
 “ *teria*, *Scortatus*, *Stupra*, τὰ πᾶσι ἀνθρώποις,
 “ *Ebrietatem*, *Blasphemias*, *Execrationes*, *Per-*
 “ *juria*, *Cultus Divini*, & *Diei Dominici Con-*
 “ *temptum*, *Alearum Lusus*, *Ducella*, *Histrionum*
 “ *turpia* & *profana*, *Mendicantium Otia* & *Im-*
 “ *probitatem* coercent.

“ *Propositum hujus Operis est,*

“ I. Demonstrare omnia Sæcula, Populos
 “ que omnes, (*Ethnicos* etiam ornatiores,
 “ præscribente Natura,) Religione & Con-
 “ suetudinibus quomodocunque diversos,
 “ in hoc unanimiter consensisse, quod Le-
 “ gum Humanarum & Magistratum in-
 “ ter sit, ut vel cuncta, vel quamplurima
 “ vitiorum prædictorum pœnis quodam-
 “ modo supprimerentur.
 “ II. Magistratus (quibus Cura Morum Po-
 “ pularium divinitus est commissæ) ubi-
 “ que Gentium excitare, ne tot & tam
 “ prudentes Constitutiones dormire ulte-
 “ rius paterentur; sed ut bene & fideliter
 “ Leges patrias administrando, Terrori
 “ fin.

" sint revera malis, nec Vitiorum mani-
 " festa Illuvies Nomini Christiano diutius
 " sit dedecori.
 " III. Hæc etiam Leges conferendo, (quod
 " munus erit Commentarii,) Defectus quos-
 " libet vel Excellentias, pro Captu meo,
 " notare, ut unaquæque Gens Constituti-
 " ones suas in his Rebus Vicinorum Ex-
 " emplo reddat perfectiores.
 " Quo completius igitur & magis absolutum
 " hoc Opus evadat, a Jurisperitis & Theo-
 " logis doctissimis, aliisque Literatis, qui-
 " bus suscepto favere videbitur, submis-
 " se expetimus, ut non solum Libros illos
 " indicarent qui Jus Civile & Canonicum
 " melius interpretantur, sed & illos po-
 " tissimum qui Constitutiones speciales,
 " hoc ipso tempore vigentes, in *Suecia*,
 " *Dania*, *Norwegia*, *Russia*, *Polonia*, *Lithua-*
 " *nia*, *Hungaria*, *Bohemia*, *Austria*, *Electo-*
 " *ratibus* & *Principatibus* singulis *Germa-*
 " *niae*, *Italiae* variis partibus, *Hispania*, *Lu-*
 " *thania*, *Gallia*; Rebus publicis *Helveticis*,
 " *Rheticis*, *Venetis*, *Belgicis* & *Genevensi-*
 " *Flandriae* provinciis, &c. exhibent, ut ex
 " his quæcunque ad corrigendos Mores fa-
 " ciunt, seligam. Rogamus etiam, sint
 " modo istiusmodi Leges vel Consuetudi-
 " nes apud Civitates *Anseaticas Germaniae*,
 " vel alibi, quæ nondum in Codices relatae
 " sunt, aut Typis Traditæ, (& quicquid
 " aliud ad nostra hæc cœpta utile & ob-
 " servatu dignum occurrat,) ut descriptas
 " mihi habere, & transmittere dignaren-
 " tur.

Lincolniæ in ANGLIA dabam
Prid. Kal. Sept. 1713.

JOHANNES DISNEY.

I HAVE been enabled to give a further
 Account of the Author's Method in this
 Collection, and to shew what Progress he
 has already made in it.

I He designs to prefix to his Work a ge-
 neral Dissertation upon the Power of the
 Church, and of the Civil Magistrate, for the
 Suppression of Vice. He will endeavour to
 prove in that Dissertation, the Necessity and
 Obligation of Exercising this Power; and
 that the Happiness of the Society, and the
 Credit of Religion, do very much depend
 upon it.

In the Work it self, the Author intends
 to make a distinct Book or Section for each
 Vice, such as *Lewdness*, (with its several
 Species considered by themselves under that
 general Head,) *Blasphemy*, *Drunkness*, &c.
 A Preliminary Discourse will be inserted at
 the Beginning of those general Heads, Books
 or Sections, to represent the mischievous
 Nature of each Vice, and the ill Effects of
 it, both with respect to the publick and to
 private Families, and the Offence it gives to
 God. Besides, each Preliminary Discourse
 will contain the plain Texts of Scripture
 against each Vice, &c.

'Tis probable the Author will make the
Mosaical Laws, or the *Roman* Civil Law, the
 Foundation of his Work, and reduce to those
 Laws all the other Constitutions, Ancient
 and Modern, Heathen or Christian, that he
 can meet with; but more especially those
 that are now in force in all Parts of *Europe*,
 for Suppressing each Vice treated of in this
 Collection. The Author will shew by the
 way how all Nations, in all Ages, and not-
 withstanding their different Religions, have
 acknowledged that most of those Vices de-
 served the Care and Notice of Authority to
 suppress them. The Gloss will consider the
 particular Conveniences or Inconveniences
 of the most noted Laws, and give a Hint to
 the Legislative Powers, how their own Con-
 stitutions in this Matter may be improved
 by those of their Neighbours. But perhaps
 the Author will be short upon this Head;
 and 'tis not improbable, that at the End of
 each Book he will draw up, out of the Laws
 contained in it, a Scheme of a Constitution,
 that may seem to take in the wisest and most
 effectual Methods from them all, referring it
 with all Submission to the Judgment of the
 Powers concerned.

At the End of the whole, Mr. *Disney* de-
 signs to insert a Glossary of the Terms of
 Law, (especially *Gothic*, *Salic*, and the like,) which
 are obscure; and if he can get a suffi-
 cient Assistance from learned Men, he will
 also publish a Reduction of the Ancient
 Coins or Sums of Money, (mentioned in
 pecuniary Penalties,) to the present Stan-
 dard, that we may know of what Value such
 a Punishment was, when such a Law was
 made and executed. The whole Work will
 be attended with proper Indexes. I must
 add, that the Author reserves to himself a
 Power

Power of Altering his Method, according as he may be advised.

II. As to the Progress, which the Author has already made in this Work; his Collection of the *Athenian, Spartan, Egyptian, Cretan, Platonic Laws, &c.* is pretty compleat. However, he is very willing to have further Information about that Part of his Performance. He is also gone through the *Civil and Canon Law*, upon all those Heads that he is to treat of; and he has consulted the Explications of *Briffonius, Clarus, Menochius, Covarruvias, Gothofredus*, the *Common Glosses, Cujacius*, and some Others. Besides, he is gone through the *Theodosian Code, Labbe's Edition of the Councils, Cherubinus's Bullarium Romanum, Heroldus's Edition of the Gothic, Salic, Burgundian, Saxon, and Lombard Laws*; but he designs to compare him with *Lindembregius*. The Author has almost compleated the *Ancient and Modern English and Scottish Laws*, (Ecclesiastical, Common, and Statute,) upon the same Subject. But he has not yet collected those of other Nations, and will be glad of further Instruction therein.

Mr. Disney will take care to transcribe and engross all his Collections so fair, and in such a Method, that if he should die before he can finish such a laborious Work, they will be useful to those who shall be disposed to go on with it; and to that End, he has in his Will ordered all his Papers to be put into the Hands of proper Trustees, who may find out some body that will bring the Work to its due Perfection.

II.

THE SCRIPTURE DOCTRINE of the most holy and undivided TRINITY, vindicated from the Misinterpretations of Dr. CLARKE. To which is prefixed a Letter to the Reverend Doctor, by ROBERT NELSON, Esq; London: Printed for Richard Smith at Bishop Beveridge's Head in Pater-Noster-Row. MDCCXIV. in 8vo. Pagg. 27. and 139.

IF any one should think that a religious Zeal is inconsistent with Moderation, he

might be referred to the Letter prefixed to this Work. Here is a Gentleman, no less eminent for his Zeal, than for his Learning and great Abilities, who declares, that "it is much to be wished that the Spirit of Meekness and Christianity did more universally influence the Management of all our Disputes both religious and civil; which (continues he) I conceive may be very consistent with an holy and humble Zeal for God's Glory and the Defence of the Christian Religion; and with an earnest Contentment for all the great Truths thereof, by the Word of God, and the Testimony of his Saints, even such as were the greatest Lights of the Church in the earliest and purest Ages of it". How comes it that this Zealous Author expresses so great a Value for Moderation? How comes it that his Letter is a perfect Model of Politeness in Point of Controversy? Doubtless it is because he has a great Sense of Christianity.

"Far be it from me, (says Mr. Nelson to Dr. Clarke,) to derogate in the least from any Service you may have formerly done to the Cause of Religion, whether natural or revealed; or to lessen any Part of those solid Merits, which are and must be confessed to be in you, even by those who are otherwise very different from you: I mean especially as touching this deep Article, which will for ever continue to puzzle all the Disputers of this World". This is an ingenious and polite way of setting off the Merit of an Adversary. I have taken the Liberty to print in a different Character the last Words of this Passage, because they appear to me remarkable. Mr. Nelson, like another *Melanchthon* *, foresees that the Doctrine of the Holy Trinity will for ever occasion great and perplexing Disputes, because it is a deep Article.

I proceed to the Book it self. Mr. Nelson says, it contains some uncommon Remarks, and that it has been written by a Layman of great Learning and Modesty, who could not be prevailed upon to put his Name to it. The Readers will immediately perceive in

* See a Passage of that Famous Divine, which I have quoted in my first Letter concerning Michael Servetus. Vol. I. Numb. LXXXVIII.

that Work the same Spirit of Meekness and Christianity observable in the Letter. "There are (says Mr. Nelson) about Forty Texts, upon which the main Strefs of your Theory depends, that are here examined; and being tried according to the *Catholick Exposition*, are vindicated for the Church by an able Scripturist, &c". The Author is short and concise; and his Explications are generally attended with some Passages out of the ancient Fathers.

To give a Specimen of his Performance, I shall insert here what he says upon these Words, *John V. 18. Therefore the Jews thought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.*

"The Premise (says the Author) from whence the Jews made this Inference, that Christ called God his proper Father, and in so doing, made himself equal with God, is his Saying in the preceding Verse, *My Father worketh hitherto, and I work*; which if it meant no more, than that the Power of God wrought in Christ, as in a great Prophet, could have given as little Occasion for such an Inference to be made by the Jews, in relation to Christ, as it would have done in respect of Moses, or of any other Prophet, that wrought Wonders by a divine Power. The Jews therefore, who drew the Inference, must have looked upon the Premise, as spoken in a Sense which attributed more to the Person speaking, than ever any Prophet or Man could claim; and which could bear the Conclusion, they readily drew from it, and charged him with, *of making himself equal with God the Father*: They must have had some Reason also for understanding the Premise in so exalted a Sense, as would infer their Conclusion; that is, they must have had a Notion that there was a certain Person so closely united to the Great God in all his Operations, as that he never acted without that Person, nor that Person ever without God; and that the Person, so co-operating with the Great God, was his proper Son, and the Great God his proper Father, and that on this Account He was equal with the Father; and that Jesus Christ using the Expression, *My Father worketh hitherto, and I work*, that properly belonged to the divine Person working with the Father, made himself

the Son equal with the Father: For except all this be supposed to have been known to them, it is difficult to account how so extraordinary a Conclusion could be drawn from a Premise, that was otherwise capable of a lower Interpretation. Now it is certain, that the Jews, if they understood the meaning of their own Scriptures, must have known that there was a divine Person subsisting with the Father, and operating with him from the beginning of the World, which is called *Wisdom*, as is evident from *Prov. IX. 22, 27, 30. The Lord possessed me in the beginning of his Ways, before the Works of old — When he prepared the Heavens, I was there — then I was by him, as one brought up with him, &c. The Lord by Wisdom hath founded the Earth. Prov. III. 19 and made the Heavens: Ps. CXXXVI. 5. and that this divine Person was brought forth, or begotten: When there were no Depths, I was brought forth — Before the Hills was I brought forth, יאנא me, Sept. Prov. VIII. 24, 25. And by consequence that this divine Person must be the only begotten before the World, forasmuch as the divine Scriptures mention no other Begotten of the Father before the World, but this divine Person, which has this Title given it, *Wisd. VII. 22. For Wisdom, which is the worker of all Things, taught me: For in her is an understanding Spirit, holy, Only begotten (μονογενής.)* They must also have known that God had a Son, which is his (God's) Name: And what is his Son's Name? *Prov. XXX. 4,* and that this Son is the same with *Wisdom*, or the *Only begotten*; otherwise *Wisdom* could not be the *Only begotten*, if there be a Son begotten different from *Wisdom*; and according to this Doctrine, *John calls the Son, the Only begotten Son, ὁ μονογενής υἱός, Ch. I. v. 18.* If then, I say, the Jews could not have been ignorant of these great Truths, upon the Supposition of their Knowledge of the Scriptures, and this Knowledge ought to be supposed, till the contrary be made to appear; that is, if they knew that there was a divine Person operating with the Father, from the beginning of the World; and that this divine Person was the *Only begotten Son*, it is no wonder that they understood these Words, *My Father worketh hitherto, and I work*, spoken by our Saviour,*

"our, to be a taking to himself the Character of Son of God, who wrought with the Father in the Creation of the World, and operates with him in preserving and governing it; and by consequence to be an asserting God to be his proper Father, as Only begotten; and himself equal to him, as the proper Son of a proper Father".

At the End of this Explication the Author quotes *Tertullian* and *Novatian*. *Tertullian* says of the Father, "that he made the Word Equal to himself, ever since he proceeded from him, and became his Son" *adv. Prax.* c. 7.

Novatian says, "Whose (the Son's) Godhead is taught us in such manner, as that none may think that two Gods are introduced, either by a difference or inequality in the Godhead." *De Trin.* c. 31.

"That is, (says our Author,) the Divinity of the Son was taught to be like to, and equal to that of the Father; because otherwise, if it were unlike, and unequal, their Natures must be different, and Father and Son be distinct Gods". This Specimen is, I think, sufficient to enable the Readers to judge of the Author's Performance.

I have lately read a Book written by Dr. Clarke in answer to Dr. Wells, wherein he says, that before Dr. Wells published his Remarks, nothing came out but Pamphlets set forth by unintelligible Writers. Dr. Clarke adds that some other Books have been printed not against his Argument, but against him. The Book of which I have just now given an Account, is neither unintelligible, nor written against his Person; and therefore I make no doubt but Dr. Clarke will (according to Mr. Nelson's Desire) make a Reply to this polite and moderate Anonymous Author.

III.

THE SIBYLLINE ORACLES translated from the best Greek Copies, and compared with the Sacred Prophecies, especially with Daniel and the Revelations, and with so much History as plainly shews, that many of the SIBYLS Predictions are exactly fulfilled.

With Answers to the Objections usually made against them. By Sir JOHN FLOYER, Knight. London, printed by R. Bruges, for J. Nicholson, at the King's-Arms in Little-Britain. MDCCXIII. in 8vo. pagg. 336.

SIR John Floyer has taken no small Pains to revive the Credit of the Sibylline Oracles, though they are generally exploded by the modern Criticks. "When the Chaldeans, says he, Egyptians, and Greeks had corrupted the Noachic Traditions of Religion, by applying their Sacrifices and Prayers to the Sun, Moon, and Heroes, which were appointed for God's Service, it pleased God to inspire the Sibyls, that they might restore the true ancient Worship to God alone, and correct all the Errors from the old moral Precepts by these Oracles. The Jewish Men-Prophets, near the same time, reformed the Corruptions which Idolatry had introduced among them; but Women-Prophetesses were sent to the Gentiles, because they used Women in their Heathen Oracles; and they could be least suspected by them for setting up for any new Sett in Philosophy, or Religion."

"In these Oracles (continues Sir John Floyer) we have a clear Proof of the Christian Religion; and both the Greek and Latin Fathers, in all their Disputes with the Gentiles, and their Apologies for the Christian Religion for Four hundred Years, quoted these Oracles; therefore I think the Critics have unjustly rejected them in this Age. Since we believe the same Fathers Testimony concerning the Canon of Scripture, we cannot disbelieve them, when they unanimously say, that these Oracles had a divine Inspiration; and since they particularly described the Changes in the Roman Empire, they could not omit the coming of Christ, and the Changes his Doctrine made in their idolatrous Worship. But I will give this farther Reason of my good Opinion of these Oracles; the same History will interpret both the Oracles and Revelations, for they plainly relate those Things which St. John expressed in prophetic Figures. This

“ the old Key the Fathers used, by which
 “ they interpreted the *Revelations*, as far as
 “ they could carry it; but since their time
 “ *Antichrist* is come in the *East*, and the
 “ Christian Church is corrupted in the *West*,
 “ and both these will have their Falls in that
 “ manner as is described in these Oracles;
 “ and this is the Subject of them, which has
 “ hitherto not been understood”.

Afterwards Sir *John Floyer* shews how he
 was led into the Study of Prophecies. “ I
 “ had long considered (*says he*) the *Chinese*
 “ Symbols, by which their Observations on
 “ the Pulses are represented; and this dispo-
 “ sed my Thoughts to an easy Apprehension
 “ of the Symbols used in the *Revelations*
 “ and old *Prophets*; and when I had compa-
 “ red St. *John's* Symbols with the civil Hi-
 “ story of the *Romans*, and that of the
 “ Church, I found those Events which the
 “ Visions represented; and after I had com-
 “ pared the same History with these Ora-
 “ cles, that gave me a true Notion of them.
 “ And the Agreement of both the *Revela-*
 “ *tions* and *Oracles* in the same History, prove,
 “ that I am not mistaken in my Interpreta-
 “ tion of them. But, without the Help of
 “ these *Oracles*, we cannot so certainly find
 “ the Histories which we must apply to the
 “ Predictions in the *Revelations*; and all In-
 “ terpretations of the *Revelations* that are
 “ made without the Help of these *Oracles*,
 “ will be but uncertain Conjectures. Since
 “ both the *Revelations* and these *Oracles* came
 “ by the Inspiration of the same Spirit, they
 “ were designed to explain one another;
 “ and they must needs agree, because both
 “ were to represent the Civil and Ecclesiastical
 “ State of the *Roman* Empire, which must
 “ end in the Kingdom of Saints in the *Mil-*
 “ *lennium*”.

This long Passage is taken from Sir *John Floyer's* Dedication to the Lord Bishop of *Litchfield* and *Coventry*. He says at the End of his Dedication, that “ since the Reformation is foretold in these Prophecies (the *Sibylline Oracles*), all Protestants ought to endeavour to vindicate the Credit of them, and to adhere to the Doctrine of the Reformed Churches, here approved of by a prophetic Spirit”.

In his Preface, he makes some Observations concerning the Number of the Sibyls, the Time they lived in, and the Burning and Collection of the *Sibylline Oracles*. In the

next Place, he undertakes to prove from ancient Testimonies that there were many inspired Women among the *Gentiles*. Afterwards Sir *John Floyer* says, that the *Sibylline Oracles* were delivered in some *Eastern* Languages, and then translated into *Greek*. He adds, that the Translator has taken a prodigious Liberty in his Version, and that there are in it a great many Fictions. “ The *Grecian* Poet (*says he*) who translated the *Oracles*, did not alter the Subject of the *Prophecies*, but took the Liberty to use the more modern Names, Phrases, and Opinions; As for Instance, *Noah* tells the People in his Time, that they should laugh the *Sardonian* Laughter; and there is a proverbial Phrase, *Ne Camarinam agita*, in Book 3, all which rose in the World in later times than the Sibyls lived. The Poet uses many Fictions, as that of the Sibyl's being in the Ark, and her Joy after the Flood. The Sibyl is represented as seeing the last Ages at the Destruction of the World; the Constellations, as fighting with one another. These are plainly poetical Fictions, as well as the Discourse of God to *Noah*, and his Discourse with the People. Besides, the Observations of the numeral Letters in divers Names are only the Poet's sporting with Numbers, and the Derivations of Names are only his Fancy”. Such is Sir *John Floyer's* Method of vindicating the *Sibylline Oracles*.

Next to the Translation of those Oracles, interspersed with several Observations of Sir *John Floyer*, the Readers will find, 1. A Comparison between the *Revelations* and the *Sibylline Oracles*. 2. Several Collections from the Fathers concerning the Return of the Jews, and concerning *Antichrist* and the Millennium, which they borrowed from these Oracles. 3. An Answer to several Objections against the *Sibylline Oracles*. 4. Another Piece entitled, *Annals of the Saracens and Turks*. 5. An Exposition of the XI. and XII. Chapters of *Daniel*. 6. A Comparison of the ancient Prophets with the *Sibylline Oracles*. 7. The Destruction of *Antichrist*, that is, of the *Ottoman* Empire, and the Conversion of the Jews. 8. A Description of the Millennium. 9. An Appendix. I would advise the Curious, who never read the *Sibylline Oracles*, to provide themselves with this Book, that they may have a Notion of those famous Oracles.

A Passage of *Sealiger* occurs to my Mind, with which I shall conclude this Article. That Passage runs thus :

" What shall I say of the Spurious Sibylline Oracles, which the Christians objected against the Heathens, though they had been forged by the Christians, and were not to be found in the Libraries of the Heathens? Did the Word of God appear to them so ineffectual, that they believed the Kingdom of Christ could not be promoted without Lies? Would to God they had been the first Liars! *Quid ꝑ Pseudo-Sibyllina Oracula, quæ Christiani Gentibus obiciebant, quum tamen à Christianorum officina prodissent, in Gentium autem Bibliothecis non reperirentur? Adeo verbum Dei inefficax esse censuerunt, ut regnum Christi sine mendaciis promoveri posse diffiderent. Atque utinam illi primi mentiri cepissent.*

† *Jos. Scalig. Ep. CXV. (Is. Casaubono) pag. 303, 304. Lugd. Bat. 1627.*

IV.

AN INTRODUCTION to the Third Volume of the History of the Reformation of the Church of England. By the Right Reverend Father in God, GILBERT, Lord Bishop of Sarum. London: Printed for J. Churchill, at the Black Swan in Pater-Noster-Row. MDCCXIV. in 8vo. pagg. 72.

THE Church of Rome, far from thinking of Reforming her self, is continually watching every Opportunity, and leaves nothing unattempted, to destroy the great and wonderful Work of the Reformation. All the Protestant Churches, both at Home and Abroad, ought therefore to stand upon their Guard; and instead of Quarrelling among themselves, join all their Forces, and act in Concert against the Common Enemy. It is also the Duty of every Protestant, as much as in him lies, to promote and vindicate our Reformed Christianity. Among those who

have undertaken to do it, Dr. Burnet, now Lord Bishop of Salisbury, has Eminently distinguished himself. When *Sanders's History of the Schism of England* came out in France, it had a very ill Effect in that Country; and some of our Divines were often desired to publish with all possible Diligence an Answer to that pernicious Book. Those Divines being sensible of the great Capacity of Dr. Burnet, pitched upon him as a Man thoroughly qualified to go about such an important Work. The Lord Bishop of Worcester is the only Person now alive, who was concerned in the Choice. That Prelate having read all the printed Books relating to the Reformation of England, that he could get, took care to extract out of them the Dates of every remarkable Transaction, and had them transcribed for the Use of Dr. Burnet, who immediately made it his Business to search all the publick Offices in London with great Labour and Industry. Afterwards he had recourse to the rich Treasures of the Cotton-Library; but he found it very difficult to have the free Use of that Library, for some Reasons which may be seen in the Author's Book. However, he made such considerable Collections there, that the present Bishop of Worcester, Dr. Tillotson, and Dr. Stillingfleet thought he was sufficiently furnished with Materials to compose the First Volume of the History of the Reformation of England. Every Part of it was communicated to them; and the Author submitted to their Judgment in every thing.

That Volume was not sent to the Press, till a Year after it was written; and every body had the Liberty to read and correct it. The Earl of Nottingham, Lord Chancellor, having read it, added to it many Remarks; in all which the Author submitted to his Censure. When that Book came out, it met with a favourable Reception: Dr. Burnet had the Thanks of both Houses of Parliament for it, and was desired to go on with his Work. Besides, all those who knew that he had made considerable Discoveries with relation to Queen Mary's Reign, urged him to Publish the Second Volume with all possible Diligence. He was then freely admitted into the Cotton-Library, and enabled to put out that Volume. Thus the Two Volumes of the History of the Reformation of England were published, and generally approved.

Proved both at Home and Abroad; and they have been Translated into Four Languages. The Author takes notice of some few Books written against that Work.

My Lord Bishop of *Salisbury* designs to publish a Third Volume, in which he will insert many new Discoveries, and several Corrections upon the Two first Volumes. He informs us that he has had the perusal of the original *Council-Book* from the beginning of *Queen Mary's* Reign to the last Day of the Year 1557. That Book contains many remarkable Things, and is sufficient to give a true Notion of the cruel Spirit of Popery. *Queen Mary* "believed her self with Child; and when the time came in which she expected to be delivered, she continued looking for it every Day above a Month. Then a Conceit was put in her Head, that she could not bear her Child, as long as there was an Heretick left in the Kingdom.

"It was a great Part of the Business of the Council to quicken the Persecution every where. Letters were writ to the Men of Quality in the several Counties, to assist at the Execution of those who suffered for Heresy, and to call on all their Friends to attend on them. Letters of Thanks were writ to such officious Persons, as expressed their Zeal, ordering them to commit all to Prison, who came not to the Service, and to keep them in Prison till the Comfort of their Amendment appeared. Directions were given to put such as would not discover others, to the Torture. Thanks were in a particular Stile sent to some Gentlemen, who (as it is expressed) came so *honestly and of themselves to assist the Sheriffs at those Executions*. Pretences of Conspiracies were every where in Examination: Many were committed and tried for Words. Letters were writ to Corporations about the Elections of Mayors: and the Lords had many Letters to look carefully to the Elections of Parliament Men, and to engage the Electors to reserve their Voices for such as they should name. Sheriffs began to grow backward, and to delay Executions, in Hopes of reclaiming Persons so condemned; but they were ordered to do so no more.

"Letters were on one Day wrote to the Sheriffs of *Kent, Essex, Suffolk, and Staffordshire*, and to several Mayors, to signify

"what had moved them to stay the Execution of such Persons as had been delivered to them by the Ordinaries, being condemned for Heresy. One Letter of a more singular Strain was wrote† to the Lord Mayor and the Sheriffs of *London*, to give substantial Orders (I give the Words in the *Council-Book*) *That when any obstinate Man, condemned by the Order of the Law, shall be delivered to be punished for Heresy, there be a good Number of Officers and other Men appointed to be at the Execution; who may be charged to see such as shall misuse themselves, either by comforting, aiding, or praising the Offenders, or otherwise use themselves to the ill Example of others, to be apprehended and committed to Ward; and besides, to give Commandment that no Householder suffer any of his Apprentices, or other Servants, to be abroad, other than such as their Masters will answer for; and that this Order be always observed in like Cases hereafter.* Such pains were taken to extinguish all the Impressions of Humanity, or at least to punish every Expression of it; and this was so constantly pursued, that three Men and two Women were burnt at *Canterbury* on the 10th of *November*, a Week before her (*Queen Mary's*) Death, for she died on the 17th".

The Author says that the Spirit of Popery is the same still; and that if the Church of *Rome* had the same Power in *England* and other Protestant Countries, as She had in those Times, She would Exercise the same Cruelties. I am altogether of his Lordship's Opinion; and if there are now some Popish Countries, wherein Hereticks are not committed to the Flames, 'tis because the Reformation is, and has been for a long time settled in a great Part of *Europe*. But if the Reformation was destroyed every where, an Heretick could expect no Quarter from a Church, that pretends to *Infallibility*.

† Jan. 14. 1555-6.

V.

LEXICON PHILOSOPHICUM
secundis curis STEPHANI
CHAUVINI Philosophiae Pro-
fessoris,

fessoris, & Regiæ Scientiarum Societatis apud Berolinenses Socii, ita tùm recognitum & castigatum, tùm variè variis in locis illustratum, tum passim quammultis accessionibus auctum & locupletatum, ut denuo quasi novum Opus in lucem prodeat. Tabulæ novas aliquot exhibent Figuras, & quibus in locis explicentur singulæ, indicatur. Leovardiæ, Excudit Franciscus Halma, Ordinum Frisiæ Typographus Ordinarius. MDCCXIII.

That is, *A PHILOSOPHICAL DICTIONARY*, revised, corrected, and very much enlarged. By STEPHEN CHAUVIN, Professor of Philosophy, and Fellow of the Royal Society of Sciences at Berlin. Leuwarden. MDCCXIII. in Folio, Pagg. 719. Besides Thirty Copper-Plates at the End of the Volume. Sold by J. Moetjens and M. C. Le Cene at the Sign of Horace, the Corner of Beaufort-Buildings, in the Strand.

WE live in an Age wherein Dictionaries of all Sorts are very much in Vogue; and I shall quickly mention Four Dictionaries written in the German Language, that will shortly come out all at once. Such Performances are useful: 'Tis to be hoped they will be brought in time to some Degree of Perfection. The first Edition of this Work came out in 1692. Mr. Chauvin presents the Publick with a second Edition corrected and very much enlarged. He explains not only the Terms of Philosophy, but also the Things themselves, even with the Help of Figures, when there is occasion for them. Nor does he confine himself to the several Parts of Philosophy, Logick, Metaphysicks, Physicks, and Morals: He takes in also Astronomy, Chymistry, Anatomy, and every thing else that has an Affinity

with natural Philosophy. The Readers will find the Philosophy of the Schools explained in this Dictionary, as well as that of the modern Philosophers. The Author enlarges more or less, according to the Nature of the Subject. Such a Philosophical Repertory must needs be of great Use. I think I need not give a Specimen of this Work, especially since it is a second Edition: What I have said is sufficient to shew the Nature of it. I never spin out an Article to fill up my Page, and to save my Labour; and I have so great a Respect for my Readers, that, if I wanted Matter, I had rather print a Sheet in a larger Character, than have recourse to such a Shift.

VI.

COMMENTARIUS in Librum Prophetiarum IESAIÆ, quo Sensus orationis ejus sedulo investigatur; in veras Visorum interpretandorum Hypotheses inquiruntur, & ex iisdem facta Interpretatio antiquæ Historiæ monumentis confirmatur atque illustratur: cum Prolegomenis. Pars prior. Insertæ sunt Operi Notitiæ Gentium exterarum, Babyloniorum, Philistæorum, Moabitarum, Syrorum Damascenorum, Ægyptiorum, Arabum Cuschæorum, & Tyriorum. Cura & studio CAMPEGII VITRINGA, Th. & H. S. Professoris. Leovardiæ, Excudit Franciscus Halma, Typographus Ordinum Frisiæ. MDCCXIV.

That is, *A COMMENTARY upon the Prophet ISAIAH. The first Part.* By CAMPEGIUS VITRINGA, Professor of Divinity and Sacred History in the University of Francker. Leuwarden. MDCCXIV. in Folio. Pagg. 710. Sold by J. Moetjens,
B

etjens, and M. C. Le Cene, at the Sign of Horace, the Corner of Beaufort-Buildings, in the Strand.

SEVERAL Divines undertook to explain the Prophet *Isaiah* in the XVIth Century. Among the Protestants, Dr. *Vitringa* mentions particularly *Zuinglius*, *Martin Borrhous*, *Oecolampadius*, *Brentius*, *Pellicanus*, and *Calvin*; and among the Roman Catholicks in Portugal and Spain, *Jerome Oleaster* †, *Leo Castrinus*, *Jerome Osorius*, *Hector Pinus*, *Francis Forerius*, and after them, *Gaspar Sanctius*, and *Gabriel Alvarez*. All these Commentators, and many others, says the Author, ought to be commended, though their Performances are not equally valuable. But several Sciences necessary to understand the Holy Scripture, such as critical Learning, History, Chronology, &c. have been so much cultivated and improved since those Interpreters; and they have left so many Things untouched, and explained so many in a wrong Sense, that no Learned Man can think a new Commentary upon *Isaiah* to be a needless Work.

In order to explain that Prophet, Dr. *Vitringa* has undertaken these Three Things: 1. To enquire into the Grammatical Sense of the Words. 2. To discover the true Subject of every Prophecy. 3. To compare the Prophecies with History, and to shew by that means how they have been fulfilled.

To begin with the Grammatical Sense, Mr. *Vitringa* says it has given him no small Trouble, not only by reason of the Difficulty of the Matter, but chiefly because the Ancient and Modern Interpreters do frequently differ about it. He adds, that the Beauty, Elegance, and Energy of the Style of *Isaiah* can never be sufficiently admired. There is nothing mean and trivial in it; nothing superfluous, and tedious. The Diction of that Prophet is manly, nervous, and harmonious: it consists of Words, Phrases, and Figures well chosen; from whence (says the Author) it plainly appears that *Isaiah* was divinely inspired. However, Dr. *Vitringa*

does not deny that *Isaiah* was a Man of an excellent Genius, and great Learning; and he believes that this Prophet and *Ezekiel* surpassed all the other Prophets in that respect. He is of Opinion that no Man, though never so well skilled in the Hebrew Tongue, would have been able to find out the true Sense of *Isaiah* in the greatest Part of his Prophecies, had not the ancient Reading of the Synagogue been preserved in the Jewish Schools by Tradition. Whereupon he cries up the Merit of the *Masorets*, and calls them Learned and Judicious Men. The Greek Interpreter, (continues our Author,) who goes by the Name of the *Septuagint*, has horribly disfigured the Prophet *Isaiah*, for want of knowing the true Reading of the Synagogue of Jerusalem. 'Tis true, as it has been observed by Others, that this Interpreter was not so well qualified, as those who translated the other Books of the Old Testament; but, says Dr. *Vitringa*, had he been never so learned, he could not have succeeded in many Places without the help of the true Reading. Here our Author deplores the Fate of the ancient Greek Commentators upon *Isaiah*, such as *Eusebius*, *St. Cyril*, and *Theodoret*, who having followed that unfaithful Guide, groped in the Dark, and instead of explaining the Sense of the Prophet, explained that of his Translator in a great many Passages. How unhappy would those Learned Fathers have been, says Dr. *Vitringa*, had they not had the Use of the excellent Translations of those three Famous Interpreters, *Aquila*, *Symmachus*, and *Theodotion* *! They consulted them upon several Occasions, but not so often as they should have done. Dr. *Vitringa* wonders that some of our learned modern Authors have not a due Esteem for those ancient Versions. He declares that there is no Work in Ecclesiastical Antiquity, which he does more admire, than those Translations, as far as he can judge of them by the Fragments that are extant; and he has a great Veneration for those very Fragments. Those Ancient Interpreters, says he, were very learned Men, well acquainted with the reading of the Synagogue, and endowed with an

† The Commentary of Oleaster upon the Prophet *Isaiah* was published after his Death.

* An Account of the Translations of those three Interpreters may be seen in the Third Volume of these Memoirs, pag 257, & seq. excel.

excellent Judgment. Dr. Vitringa does not doubt that they were all of the Sect of the *Nazareans* or *Ebionites*. He adds that *Origen* and *St. Jerome* knew the Merit of those Translations better than any other ancient Ecclesiastical Writer; and that perhaps *St. Jerome*, though he had the Help of a Jew, would never have undertaken to translate the Old Testament, if he had been deprived of the Assistance of those Three Interpreters. In short, Dr. Vitringa has so good an Opinion of those Versions, that he believes none of our modern Translations can be preferred to them; and therefore he very much laments the Loss of *Origen's Hexapla*.

Though the *Masorets* have fixed the reading of the Prophet *Isaiah*, yet there are but few Places about which all the Commentators agree. The Jewish Interpreters themselves, such as *Jarchi*, *Aben Ezra*, *Kimchi*, and *Abarbanel*, notwithstanding their Skill in their own Language, do frequently differ in explaining the Text of *Isaiah*. Dr. Vitringa has been very careful to consult them, and likewise the *Chaldee Paraphrast*, whom he calls a Learned Man. He has also made use of *Samuel Laniado*, who, like *Procopius* among the Christians, has given us an Epitome * of the best Jewish Commentators upon *Isaiah*, entituled, *Vas aureum præstantissimum*. Our Author has particularly applied himself to *Aben Ezra*, and *Kimchi*, for the Grammatical Sense; and he says he has made a greater Progress in that Part of his Work, than the former Interpreters. The Spanish Commentators above mentioned have followed *St. Jerome* too closely in this Respect; but Dr. Vitringa excepts *Forerius* and *Oleaster*, who have been more diligent, and have taken a greater Liberty.

Some Commentators, says the Author, understand all Prophecies of the *Messias* and his Kingdom. When a Prophecy runs upon an illustrious King, who having overcome his Enemies, governs the People of God in a State of Peace and Prosperity; those Commentators overlook the Reign of *Hezekiah*, and think only of the Kingdom of the *Messias*. When they observe that an eminent Prophet is introduced speaking magnificently

of the Gifts, which God has bestowed upon him, and of the good Success of his Preaching; they turn their Eyes from *Isaiah*, and take that Man to be the great Prophet Jesus. When they read a Prophecy threatening *Jerusalem* and the Land of *Judah* with a dreadful Calamity; they are more willing to understand it of the Destruction of *Jerusalem* and *Judea* by the *Romans* than by the *Chaldeans*. When a Prophet mentions the gathering and return of the Jews; they don't think of the return of that Nation from the Captivity of *Babylon*, but of the Conversion of the believing Jews by the preaching of the Gospel, and of a more general Conversion, which they expect. In like manner, when a Prophecy concerns *Babylon*, *Egypt*, *Tyre*, &c. they will have it to mean, not those Nations and States, but the *Roman Empire*, or the Kingdom of Satan. Such was in general the Method of the ancient Christians, who went about to explain the Prophet *Isaiah*. *Origen* and *Eusebius* took so great a Latitude in this way of Commenting upon the Scripture, that they were censured for it by *St. Jerome* himself, though he was a great Allegorist. *Quid igitur faciam?* (says that Father to *Amabilis*, as he was going to explain the Thirteenth Chapter of *Isaiah*.) *subeamne opus in quo Viri eruditissimi sudaverunt: Origenem loquor & Eusebium Pamphili; quorum alter liberis allegoriæ spatii evagatur, & interpretatus nominibus singulorum, ingenium suum facit Ecclesiæ sacramenta; alter historicam Expositionem titulo reprobans, interdum obliviscitur propositi, & Origenis fata concidit.* *St. Jerome* is one of those ingenious Writers, whose own Words are more acceptable to the Readers, than if they were translated. If he had lived, says Dr. Vitringa, in the time of *Hesychius* Priest and then Patriarch of *Jerusalem*, he would doubtless have given the same Judgment about that Author's Performance upon the Prophet *Isaiah*; for that Writer, laying aside the historical Sense, discovers every where, under the Types of the Kingdoms of *Assyria*, *Babylon*, *Egypt*, and *Tyre*, the Kingdom of Satan, Idolatry, and Vice, which were to be destroyed by the Kingdom of Jesus Christ. We need not wonder at this way of expounding Prophecies, says our Author, since *Origen* * reckons among the settled Doctrines

* Printed at Venice in 1657.

* Πιστὶς Ἀποκάλυψιν, in Proœm.

(*dogmata definita*) of the Church, *Scripturas sensum habere non cum solam, qui in manifesto est, sed & alium quendam latentem quam plurimos, formas enim hæc quæ scripta sunt, Sacramentorum quorundam, & divinorum rerum imagines esse.* It must be confessed that St. Jerome distinguishes the Literal Sense of the Prophecies from the Allegorical: but, says Dr. Vitrings, it had been better for him to lay aside all those Allegorical Imaginations; for they are generally loose, insipid, and far-fetched. The Author adds, that they appear to him inferior to those of Origen; for Origen, says he, was a Man of an excellent Wit, and had an extraordinary Sagacity in judging of Spiritual Things, and comparing them one with another. I am well pleased with those Authors, who, whilst they discover some Imperfections of the Ancient Fathers, take care to do them Justice, and to acknowledge their Merit. Dr. Vitrings makes another Observation upon St. Jerome, viz. that though he knew the Importance of the Literal Sense, yet he was more willing to find the Messiah in our Prophet than King Hezekiah, and the future State of the Jewish Nation, than their former State; wherein he has been followed by most Interpreters, both in the middle Ages, and in these latter Times.

Dr. Vitrings proceeds to another Sort of Commentators, who disapproving the Method of those Interpreters, whom I have just now mentioned, have laid aside that loose and precarious Way of expounding the Prophecies, and endeavoured to find out their proper, natural, and literal Sense. Such are among the Protestants *Pellicanus, Calvin, Brentius, and Piscator.* The latter has been censured by some Divines; but our Author says he cannot be sufficiently commended for his Judgment, Diligence, and Method in explaining the Holy Scripture. Among the *Roman Catholic* Commentators of this Second Class, he reckons *Esaius, Sanctius, and Tirinus.*

The Learned Grotius, (Dr. Vitrings goes on) not contented with the Method of these last Commentators, took another never used before him by any Christian Interpreter. He believed that the Prophets in general, and *Isaiah* in particular, did only prophesy what would happen to the Jews and other Nations of his Time; that *Isaiah* foretold only the Irruption of *Sennacherib* into *Judea*, the Pro-

sperity of *Hezekiah's* Reign, what would be the Success of his Ministry, and what Punishments should be inflicted upon the *Affyrians, Egyptians, Babylonians, Philistines, and Tyrians.* As for the *Messias*, or *Jesus Christ*, and his Kingdom, Grotius found nothing about them in the Prophet *Isaiah*, but in a *Mystical* and *Allegorical* Sense. Dr. Vitrings believes that *Aben Ezra* is the only Commentator before Grotius, who undertook to explain the Prophecies after such a Method; but he did it, says our Author, against the general Tradition of the *Jews*, who prove the Coming of the *Messias* from the Prophets, not only *Allegorically*, but also *Literally* and *Historically.*

John Cocceius, a Native of *Bremen*, who understood the *Hebrew* Tongue and the grammatical Sense of the sacred Text in Perfection, ran into the contrary Extreme. That Divine was full of these Notions, viz. That the Prophecies contain the Fate of all Ages; that they concern in a particular manner the Person and Kingdom of *Jesus Christ*, and describe the Beginning, Progress, and Events of that Kingdom; that among those Events one of the most considerable is the Conflict of *Jesus Christ* with the rebellious *Jews*, and Heresies, with the *Dragon* that was to appear in the *Roman* Empire, and with *Antichrist*; and that the glorious Success of this Conflict will be attended with a lasting Peace, the Kingdom of *Christ*, after the Defeat of all his Enemies, prevailing all over the World. *Cocceius* being prepossessed with these Imaginations, makes it his Business, in explaining the Prophecies of the Old Testament, to enquire into the future State of the World and the Church; and because the Titles of many Prophecies, such as these concerning *Babylon, Moab, Egypt, Edom, Tyre*, did not seem to favour his System, he lays down for a Foundation, that such Names in most of those Prophecies ought to be understood mystically, and that under those mystical Names the Prophet foretells, not *allegorically*, but *literally* and *historically*, the Fate of the *Jews* who should reject the Saviour of the World, and of the *Pagan* and *Papal Roman* Empires, because those Empires are denoted by such Names in the *Apocalypse.* In like manner he affirms, that in several Prophecies of *Hosea*, the State of the Christian Church, divided into *Western* and *Eastern*

Eastern after the time of *Theodosius*, is literally described under the Names of *Juda*, *Israel*, and *Ephraim*. And whereas *Origen*, and the other ancient Fathers, acknowledged in such Cases a double Sense, *viz.* a *literal* and an *allegorical* One, though they preferred the latter; *Cocceius* in most of those Cases admits only a *proper* and *literal* Sense, and believes that the Prophets prophesied *directly* and *immediately* concerning the Unbelieving *Jews* and the *Romans*.

Such are now the several Methods of expounding Prophecies. Some follow that of *Grotius*: Others approve *Cocceius's* Method; and Others take a *Medium* between both.

Dr. Vitrings rejects the Method of *Grotius*, as being (says he) inconsistent with the Honour and Truth of the Christian Religion, and with the Authority of Christ and his Apostles. He adds, that according to this Method, it will be impossible to convince the *Jews* from the Prophetical Writings, that Christ is the *Messias*. I shall not give an Account of the Reasons alledged by the Author against *Grotius*: the Readers may easily guess what he says upon this Head. I shall only occasionally observe, that it has been said of *Grotius*, that *he found neither the Pope in the New Testament, nor the Messias in the Old*. The first Part of this Assertion is undeniable; but the second is not altogether true: For I remember that he understands two or three Passages in the Old Testament, of the *Messias* in the *proper* and *literal* Sense of the Words, and not in a *mystical* and *sublime* Sense. *Dr. Vitrings* can hardly believe that *Grotius* and Others are in earnest, when they talk of a *mystical* and *sublime* Sense relating to Jesus Christ in the Prophecies of the Old Testament. The Passage is too Curious, not to be inserted here. *Equidem gauderem, says he, si id serio agerent, ut hic saltem aliquid ab eis obtineremus. Sed Grotius de sensu illo sublimiore passim frigide loquitur, & ne tanti quidem facit, ut cum cura aliqua exponat. Cateri Viri eruditi harum partium, qui eum recognoscunt, suam de mystico hoc sensu sententiam ita circumscribunt, ut tibi plane sub manu diffuset ac pereat, & dum rem solidam te tenere putabas, umbram te captasse videas.*

Our Author makes also several Observations against the Method of *Cocceius* in explaining the Prophets of the Old Testament; nor does he approve the Method of those, who

pretend that the ancient Prophecies concern the last Times of the Christian Church. I don't think it necessary to take notice of what is to be found here against those Hypotheses.

Dr. Vitrings keeps a *Medium* between the Method of *Grotius*, and that of *Cocceius*. He says, that when there is a good Reason for admitting a *literal* Sense in the Prophecies of *Isaiah*, he adheres to it, without having recourse to a *mystical* Sense; and that he is no less willing to hear that Prophet foretell the Fate of the ancient Nations, than that of those of our own Time. He confirms his Explications of Prophecies by History, and hopes he has been more successful in this Part of his Work, than the former Commentators. If we had a full History of the Nations mentioned by *Isaiah*, several obscure Passages in his Prophecies would be better understood. To conclude this Account of *Dr. Vitrings's Preface*, I shall make two Observations: 1. That the Author, not contented to prove his Explications, examines and confutes the Opinions of other Interpreters: 2. That he writes with a Moderation becoming a Divine, who has a true Sense of Christianity. Nothing can be more edifying than his modest Way of Confuting *Grotius* and Others, who are still living.

I shall give an Account of *Dr. Vitrings's Prolegomena*, and a Specimen of his Commentary, in the next Memoirs.

VII.

LA MECHANIQUE DU FEU,
ou l'Art d'en augmenter les effets,
& d'en diminuer la dépense. Con-
tenant le Traité de nouvelles Che-
minées, qui échauffent plus que
les Cheminées ordinaires, & qui
ne sont point sujettes à fumer, &c.
Par Mr. G * * * A Amsterdam,
chez Henry Schelte. MDCCXIV.

That is, *THE MECHANISM OF
FIRE, or the Art of making it more
effectual,*

effectual, and cheaper: Being a Treatise of New Chimneys, which give a greater Heat than Common Chimneys, and never Smoak, &c. Amsterdam. MDCCXIV. in 8vo. Pagg. 267. Besides Twelve Copper-Plates at the End of the Volume. Sold by J. Levi in the Strand.

THIS Book is lately come out at Paris, and has been already Reprinted in Holland. Mr. Gaujer, the Author of it, undertakes to make People more easy, than they are in a cold Winter. It cannot be denied that Chimneys, generally speaking, do not fully answer the Design for which they are made. Not to mention those that Smoak, most of them do not cast a sufficient Heat in cold Weather, especially when there are many Persons in a Room. The Inhabitants of the Northern Countries cry up their Stoves, and complain, when they come into France, that in a great Frost one half of their Bodies is almost frozen up, whilst the other is warm. Our Author proposes a plain and easy Way of Building Chimneys free from the Imperfections, with which they are commonly attended. "An Iron or Copper-Plate (*says he*) bent, and disposed in such a manner, as to have nothing in it that can be unacceptable to the Sight; an empty place behind it, divided by some small Tongues, which form many Spaces that have a Communication one with another; a little Trap-door in the Middle of the Hearth, another at the Top of the Funnel, and for some Chimneys a Chapter above it, make the whole Construction and Contrivance of those Chimneys. Can any thing be more simple and more easy to execute?"

As for the Conveniences arising from that Invention, the Author describes them in the following Words. "To light a Fire quickly; to make it always blaze, without the help of Bellows; to heat a large Room, and even two, with a little Fire; to be warm all over, though the Cold be never so violent, without burning one's Shins; to breath at all Times a fresh Air, and to such a degree of Heat as one desires; to have a Room constantly free from Smoak, and Moistness; to put out in a Moment,

"and without any Help, a Fire in the Funnel of a Chimney; all this is but part of the Effects and Properties of those Engines. Can any thing be more convenient, useful, and necessary?"

Mr. Gaujer gives Mathematical Demonstrations, and Philosophical Reasons of all those Effects; to which he adds an Experience of several Years. "Ever since I made use of those Chimneys, *says he*, the Certainty of those Effects has been confirmed every Year. I have not been troubled with Smoak in a Room, that was always smoaky, as soon as the Fire was lighted. I have always breathed, even in the greatest Frost, a fresh Air, like that of the Spring. In the Year 1709, the Water that froze everywhere else pretty near the Fire, did not freeze in my Closet, though the Fire had been put out before Twelve of the Clock at Night; and in the Day every Thing that was brought into it, did thaw; and I could never perceive any Moistness in it, even during the longest Thaw".

The Author has divided his Treatise into Three Books. In the First, he shews how those Chimneys ought to be disposed, and gives an Account of their Properties with respect to Heat, and of the Conveniences and Advantages arising from them. In a word, he explains all the Effects of such Chimneys.

In the Second Book, Mr. Gaujer shews why and by what means the Disposition of those Chimneys prevents the Smoak, the Causes and Effects whereof are here explained.

In the Third, which runs wholly upon the practical Part, the Author gives different Constructions of those new Chimneys; which he does in such a plain and intelligible manner, that the Workmen may easily apprehend and execute what he proposes.

The Description of those new Chimneys is too long to be inserted here. This Treatise has been reprinted in Holland; and therefore may easily be had. There are in it several Observations relating to natural Philosophy.

L O N D O N.

MR. *Chamberlayne*, who by his exquisite Skill in many and very different Languages, and by his great and diffusive Correspondence throughout the World, is exceedingly well qualified for such an Undertaking, is going to publish a larger and a more accurate Catalogue of Versions of the *Lord's Prayer* in different Tongues, than has yet appeared. Those that had been collected by Learned Men formerly, are generally so defective in the Orthography, that the great Use which is to be made of Collections of this Nature, is in a great measure lost. The Affinity of one Idiom with another can only be certainly known by the Words, as they appear in any Specimen. And when Words are ill spelled; when two different Words are joined, as if they were but one, or one Word is split into two or more Parts, it is not possible to make a Judgment. These Defects will be carefully mended; the particular Characters of every Nation will be expressed; and the Words put afterwards according to the true *Potestas*, as near as can be known, in the Roman Letter; and Dissertations proper to the Subject, written by Learned Men particularly versed in Disquisitions of this Nature, will be prefixed to the whole.

A GENTLEMAN of great Abilities designs to publish an historical Account of the Laws, that have been made against *Theft*. His Work is in great Forwardness: He has already surveyed the Laws of *Great Britain*, *Ireland*, *France*, the greatest Part of *Germany*, *Italy*, *Spain*, and many other Countries. The ancient *Jewish*, *Egyptian*, *Persian*, *Scythian*, *Greek*, *Roman*, and other Constitutions of Heathen Nations have been carefully consulted by the Author, and likewise the Laws collected by *Lindenbrogius*, *Goldastus*, &c. He has examined the Opinions of the best Civilians, Canonists, Ancient and Modern Divines, Schoolmen, and Casuists, without neglecting the Accounts of several Travellers, and Merchants. What he wants therefore to perfect his Work, concerns only

the Punishment of Theft in some Countries and Districts, that have escaped his Observation. He has not seen the Laws of the old *Rheti*, *Helvetii*, *Boemi*, *Westphali*, *Borussii*, *Ostromanni*, *Normanni*, *Occitani*, nor those of *Hoel Dha* the *Welsh Prince*. He wants also to consult the *Leges antiquae Danicae*, & *Norvagicæ* Jo. Pet. *Resenii*; the *Westro-Gothicæ* *Rudbeckii*; the *Jus Sueonum Vetus* *Siernkookeii*; the *Jus Islandicum Arngrimi Jona*; the *Jus Lubecense cum Merii Notis*; the *Jus Ducatus Prussie* printed in 1629; the *Jus Hamburgense*, *Holfaticum*; the present *Laws of Denmark*; *Norway*, *Finland*, *Livonia*, *Lapland*, *Pomerania*, *Dantzick*, *Lithuania*, *Swiss Cantons*, *Geneva*, *Grisons*, *Savoy*, and *Piedmont*.

If any Gentleman will be pleased to supply the Author with such Books as he wants, or with any Papers and Instructions relating to his Subject, such a Favour will be thankfully acknowledged by him. The Packets may be directed to Mr. *Chamberlayne*.

If the Learned can also supply the Author of the *Project*, prefixed to these *Memoirs*, with any thing that may be serviceable to his Design of collecting the Laws, that have been made against *Immorality* and *Profaneness*; he will take it as a particular Favour, and express his Acknowledgement for it. Those Gentlemen may also direct their Packets to Mr. *Chamberlayne*.

B E R L I N.

MR. *Lenfant*, who has lately published the History of the Council of *Constance*, is writing the History of the Council of *Basil*.

L E I P S I C K.

A *Ndree Julii Dormaeieri, Gymnasii Fridericiani, quod Berolini est, superni Collegæ Lutherani, Philologia Biblica. Lipsiæ 1713. in 8vo.*

The Author of this Book takes the Words *Philologia Biblica* in a large Sense, for every thing that may be of use to understand the Holy

Holy Scripture. He treats of the Writers of Sacred Philology; of Greek and Hebrew Grammars; of Lexicons and Concordances; of all the Languages necessary to understand the Holy Writings; of the Stile of the Scripture, &c.; of Translations and Paraphrases; of the Use of Geography, Chronology, History, Antiquities, Astronomy, and many other Sciences. The Author has inserted a Chapter concerning the Devil's Philosophy, and designs to publish a whole Book upon that Subject. Young Students of Divinity may reap some Benefit from this Work, which consists of Fourteen Sheets.

L E I P S I C K.

MR. Spener, Professor in the University of Hall, designs to publish a General History of Germany. He will shortly send to the Press at Leipsick the first Part, divided into Eight Books.

The History of Lutheranism, written by the Baron de Seckendorf, has been translated into the German Language, disposed in a better Order, and very much enlarged by Mr. Frick, a Minister of Ulm. That Translation is actually in the Press in this City.

Several Dictionaries in the German Language are to be published here. 1. A Dictionary of Jewish, Greek, Roman, and Christian Antiquities, by the Learned Dr. Fabricius of Hamburg. 2. A Mathematical Dictionary, by Mr. Christian Wolfus: It will contain not only an Explication of all Mathematical Terms, with several Figures, but also an historical Account of the new Discoveries, that have been made in Mathematicks. Besides, the Author refers the Readers all along to the Originals. 3. An Oeconomical Dictionary. 4. A Dictionary containing an Abridgment of the Lives of Learned Men, with short References to the original Authors, and a Preface of Dr. Menckenius. 5. An Oratorical, Epistolical, and Poetical Dictionary, by Mr. Hunold, who assumes the Fictitious Name of Menantes.

L E I P S I C K.

MR. Olearius, to whom the Publick is indebted for an excellent Edition of the Philostrati, has published many Observations upon St. Matthew's Gospel.

Gottfridi Olearii, S. Theol. in Acad. Lipsiensi Professoris, Observationes Sacrae ad Evangelium Matthaei. Lipsiae. 1713. in 4to.

The Author does occasionally explain several Passages, not only in the other Evangelists and in the Epistles, but also in the Pentateuch and the Prophets. Here follows one of his Observations upon St. Matthew, IV. 5, 8. He denies that Christ was transported through the Air by the Devil to a Pinnacle of the Temple, and then into an high Mountain. The Word παρέλαβεν (says he), or the Word ηγαγεν in St. Luke, has no such Signification. It signifies only that the Devil took Christ along with him, and brought him to those two Places. Thus we read that Christ παρέλαβεν τὸν Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην, καὶ ἀνέβη αὐτοὺς εἰς ὄρος, assumpsit eos, h. e. adjunxit comites, & in montem excelsum deduxit. And after six Days, Jesus taketh Peter, James, and John his Brother, and bringeth them up into an high Mountain a part. Matt. XVII. 1. See also Mark IX. 2. Luke IX. 28.

Mr. Olearius designs to write an History of the allegorical Sense out of Profane and Sacred Authors.

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